



LEVEL  
ONE

# The Lion

July - August 1994

The Newsletter of St. Mark's Parish of Denver, Colorado

*The Antiochian Orthodox Christian Archdiocese of North America, Western Rite Vicariate*

RECEIVED

JUL 29 1994

LIBRARY - P.A. 01



"Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it (Acts 28.28)."

## The South West Region Parish Life Conference

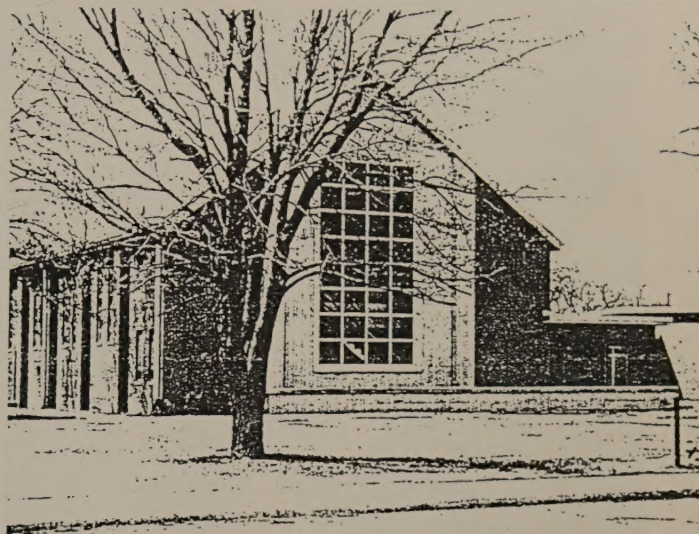
Over 350 delegates met June 15-18 in Dallas. The Conference heard presentations on Western Orthodoxy. The Divine Liturgy was offered using the St. Tikhon (English) Rite. Fr. Stephen Walinski was Celebrant, assisted by Deacon Edwin Aasen and Deacon Antony Miller. About 25 members of the Choir of Holy Apostles, Fort Worth sang the Liturgy. His Grace, Bishop Antoun attended and spoke graciously of the Western Rite expression of our one, holy, Catholic, and Apostolic Church. Fr. John Conneiy preached on the Pentecost texts from Acts and St. John with important help from a sermon of St. Gregory the Great.

Fr. Stephen also showed us photographs of the handsome brick church building that St. Vincent's Parish has contracted to buy in Omaha. They must raise \$150,000 in six months to buy this church. It is a good location and a good facility for Western Orthodox worship. The faithful have raised about \$21,000 so far. Any help they can get would be most helpful. Please send checks to:

**St. Vincent's Parish**  
1717 N. 106th Street  
Omaha, NE 68114



Proposed St. Vincent's Church, Omaha



All Saints, Salina, Kansas

Fr. Chad Hatfield, the newly Orthodox pastor of the new All Saints Orthodox Church in Salina provided photographs and description of the large church building they bought. For a mere \$110,000 All Saints got a 300 seat church with choir loft, class rooms and office space, and a parish hall with kitchen. This church had been built by the Air Force on a now closed airfield at Salina, Kansas. To raise money for their building fund All Saints will send you a Cherry Wood hand Cross 8" high for a donation of \$15, or a 12" Cross for a donation of \$20. Order from:

Fr. W. E. Neustrom  
2403 Village Lane  
Salina, KS 67401

All Saints is an Eastern Rite mission of St. George Cathedral in Wichita, Kansas. We have reminded Father Chad that the Eastern Rite is only a transitional Liturgy to the full expression of Western Rite Orthodoxy!

In this Issue: New church buildings for Missions  
More stories of Orthodoxy in America at the turn of the Century.

An Outline of Orthodox Monasticism.

The 1994 Western Rite Conference in Denver.

Kalendars for July & August.





Archbishop Tikhon about the time of his Visitations to Colorado  
1903, 1904, & 1905



# Death of a Priest brings life to the Church

*Stories of the Holy Orthodox Church in Colorado as told in the newspapers and documents of the period.*

An essay by Mr. James Kenneth Jeffrey

**F**ATHER Nicholas Seregelly, Greek Catholic priest, brought his wife and family to Colorado to serve the new parish of the Holy Transfiguration. The emigration of peoples from the Austro-Hungarian Empire brought Serbians and Carpatho-Rusyns to Colorado where they found work in smelters and factories and as homesteaders. Fr. Nicholas served the Uniate communities in Pueblo and Calhan on his own initiative where he inspired them to construct temples. Bishop Nicholas Chrysostom Matz of the Roman Catholic Diocese of Denver would not allow Fr. Nicholas to exercise his rights as the priest and pastor of the Uniate community in Colorado. He was limited to the parish in Denver. This not so subtle persecution of the Eastern-rite by Latin Bishops was repeated across the land. The untimely death of Fr. Nicholas on 22 February 1903 placed the churches of Colorado at a crossroads; they could accept Latin-rite priests and be absorbed into Roman Catholic parishes or return to the church of their ancestors.

Holy Transfiguration, Globeville and St. Michael's, Pueblo were accepted as parishes under the protective wing of Bishop Tikhon, head of the Russian Orthodox Church in North America in 1903. Tikhon and his successor Archbishop Platon were able to visit the church in Colorado on several pastoral visits. They were crisscrossing the continent transferring the North American headquarters from San Francisco to New York. Tikhon made pastoral visits in 1904, 1905 and 1906. He dedicated the temples erected in Globeville and Pueblo as well as St. Mary's, Calhan and encouraged the establishment of a Greek Parish in Pueblo.

The first mention of Greeks in Colorado was in 1870. By 1905 there were enough to establish a parish. In 1907 Archbishop Platon, as archpastor of the Orthodox Church in North America dedicated St. John's Greek Church in Pueblo. St. John's is the mother church of the Greek community in Colorado.

And what of Father Nicholas Seregelly. He was reunited with the Roman Catholic Church much to the dismay of the parishioners of Holy Transfiguration, yet is buried next to St. Michael's Chapel in the

Orthodox burial grounds at Riverside Cemetery, Denver. The people of Globeville raised the monies necessary to send his widow and four young children home to her parents in Galicia, a province of Austria.

The activities of Archbishop Tikhon on his visits through Colorado are chronicled in the press. Following are newspaper articles. The *Pueblo Chieftain* on 2 July 1905 stated: Head of Reformed Greek Church in America Arrives [:] Archbishop Tichon Will Celebrate High and Requiem Mass This Afternoon. (The Church is referred to as *reformed* as the Uniates had recently been received back into the Orthodox communion of their forefathers.) Archbishop Tichon of San Francisco, who is at the head of the Reformed Greek church in America arrived in the city yesterday afternoon for a few days' visit. During his stay in Bessemer he will be the guest of Father and Mrs. Vladimir Kalneff of 1231 Elm Street. Archbishop Tichon was met at the Union depot yesterday afternoon by Father Kalneff and Father Shutok of Denver, and several other prominent members of the church. The reception committee rode in carriages and the distinguished visitor was driven to Bessemer in an open carriage drawn by four white horses.

Father Kalneff and the members of the congregation have been looking forward to the visit for some time and the archbishop will be busy during his stay here. Commencing last evening at the Reformed Greek church at Palm and B Street, high vespers were held. The meeting was well attended. At 10 o'clock this morning high mass will be held at the church, which will be followed by a requiem mass. This will be held in honor of the Servians who lost their lives in the war with the Turks.

Last Wednesday was the day which is annually celebrated by the Servians, but on account of the visit of the archbishop, the local celebration was postponed. Following the requiem mass, a dinner will be given at the home of Father Kalneff to which a few guests have been invited. Tonight a banquet and reception will be given at the Dragash hall on east Northern Avenue, where most of the congregation will meet the archbishop.

Tomorrow afternoon, accompanied by Fathers Kalneff and Shutok Archbishop



Tichon will leave for Calhan where he will hold services on Tuesday after which he will return to Bessemer for a few days visit. He will not visit Denver on this trip but will return to the capital in August, at which time he will ordain two priests. One of the priests to be ordained is a brother of Father Kalneff.

Archbishop Tichon, who is on his return trip from a visit throughout the east, has only held his present high position since May 16, when he received the appointment. He is a native of Russia and came to this country about seven years ago from St. Petersburg where he was educated.

The 25 November 1907 *Pueblo Chieftain* carried the following article:

Services Attended by Many Several Orders in Grand Parade.

Amid elaborate ceremonies, the cupola of St. Michael's Orthodox Church at the corner of B and Palm streets was blessed yesterday morning at 10 o'clock. The church was crowded and the affair passed off very satisfactorily.

Five societies of the church, namely the Servian Balkan society No. 1, the St. Michael's society, the St. Nicholas society, the Servian Balkan society No. 2 and the Stefan, First King of Hungary society formed in line in front of the church and led by Jerman's band they formed a procession for several blocks, returning to the church.

At the church four priests had charge of the ceremony, which was conducted in five languages and was very impressive. The priests were the Rev. Father Kalneff, the Rev. Father Vorhal of Hartshorn, the Rev. Father Shutak of Denver, and the Rev. Father Papageorgopopoulos of the Greek Catholic church.

After mass the societies formed in line and marched around the church while the Rev. Father Papageorgopopoulos sprinkled the holy water and invoked the blessing of Deity. The societies then formed in line and marched through the principal streets of the city, returning to St. Joseph's hall where they disbanded.

In the afternoon and evening a grand ball was given in St. Joseph's hall in celebration of the occasion. The ball was well attended and was a very enjoyable event. The committee which had charge of it was as follows: Andrew Chema, chairman; John Dacko, J. Guydan, F. Cherl and J. Buss.



## Glorification of Father Alexis Georgievich Toth

Memorial Day 1994 saw the glorification of an American saint. Father Alexis Toth, 1853-1909, is credited with leading dozens of parishes out of Uniatism and into the Orthodox faith.

Uniatism arose out of the conquering of Orthodox lands by Latin countries. The local Orthodox congregations were forced to accept papal authority and in return were permitted to use the Eastern-rite liturgy. As a married Uniate priest in Minneapolis in 1889, he soon ran into conflict with the local Latin-rite bishop. Father Toth arrived in Minnesota during the "Americanist" struggle in the American Catholic church. The hierarchy was divided between conservatives and "Americanists". The Archbishop of St. Paul, Minnesota, John Ireland, was a proponent of the Americanization of the Catholic immigrant. He wanted a total assimilation of these immigrants into the American way of life. To Archbishop Ireland, Father Toth and his community represented an alien sect. Unlike German and Irish Catholics, the uniates did not fit into his plan for Americanization. Father Toth was not recognized as a valid, legitimate priest and was asked to cease exercising his priestly duties. His parishioners were warned to attend the local Polish parish and not to receive the blessed sacrament from his hands.

In 1891, Father Toth and his flock were received into the Russian Orthodox Church. He spent many years toiling among persecuted Greek Catholics extolling them to return to the Orthodox Church of their ancestors. For his tireless efforts he has been glorified.

**Ruth Williams** reposed in the Lord Wednesday, July 6, 1994. A beloved parishioner, Ruth is known for her love of music and accomplishments as a pianist, organist, and, earlier in her life, violinist. She played the pipe organ at St. Mark's during Mr. David Harris' vacations. She played for the Solemn Requiem for David in February 1992. A memorial fund has been established at St. Mark's for Ruth. "Rest eternal"

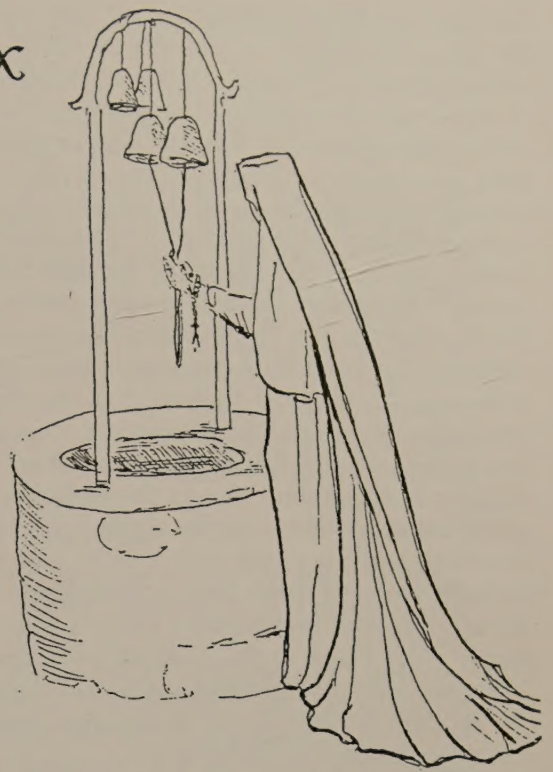


# An Outline of Orthodox Monasticism

by a monastic

## Orthodox Monasticism and the Gospel

CHRIST'S words: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and come and follow me." (Matt 19:21), have been from the beginning a clear call to all Christians that they have felt impelled to obey to the letter. Although Christ lived and worked among men, participated in the functions of His day, counted women among His friends, and although He instituted no monastic order as such, yet monasticism may well be considered the sum and substance of His teaching. Once He had started upon His mission He had no family life,--in fact He denied blood relationships. (Matt. 12:48-50). He spent many hours in the wilderness in solitary communion with His Father. He said "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke 14:26).



The advice of Jesus to the young man who sought a greater perfection, beyond that of following the ten commandments, was to sell all he had and to follow Him. (Matt. 19:21); another man he challenged to follow Him without delay, not even taking time to attend to his father's funeral. (Matt. 21:22). These are hard sayings for people in the world, but admirably suited to monks. Let us here explain what we mean by "the world". St. Isaac the Syrian defines it as: "... the extension of a common name to distinct passions... passions are a part of the current of the world. Where they have ceased, the world's current has ceased" in other words people in the world are held by the pull of their emotions into a vortex of preoccupations, they disperse and scatter abroad, as it were, their soul's integrity, diversifying it's initial simplicity.

The ideal of a life entirely given to God, can be found on many pages of the New Testament. St. Paul held virginity in high esteem and advocated it for those who could bear it. (I Cor 7:1, 7, 37, 40). We find many examples in Holy Scripture of men and women giving their lives unreservedly to God and to the service of the Church. In the first instance there were the Apostles and the Seventy, and the women who followed and ministered unto Jesus; then there were the Deacons and men like St Luke and Barnabas, and there were also such women as Dorcas and Phoebe who worked with St Paul, Nevertheless, it was only toward the beginning of the fourth century that Christian monasticism appeared as a definite institution.

### Development of Orthodox Monasticism

Christian monasticism started in the East in the Egyptian desert. Following the official recognition of Christianity by the Roman Emperor St Constantine A.D. 335 there arose the danger which has not, with the passage of time, become less, that men might confuse the earthly kingdom with the Heavenly one. It was then, as it is now, the monks who have kept the concept alive that the Kingdom of God is not of this world. Men, and women too, fearing that the lure of comfort and security would divert them from their search for unity with God, left all behind them and made their way into the desert, at first singly, then in loosely formed groups. By A.D. 350 there could already be distinguished three forms of monastic life, still to be found today in the Orthodox Church.

1) **The Eremite** or Hermit who lives alone in a cell difficult of access, his life is entirely devoted to prayer and extreme asceticism. His prototype is St. Paul of Thebes, whose life was written by St. Jerome. He preceded into the desert by several years St. Anthony (251-356), who is generally considered the father of monasticism. The story of the holy men's encounter, after many long years of solitude, is one of the most lovely in the history of the Desert Fathers. It is clear from St. Athanasius' life of St. Anthony that monasticism was already well known when St. Anthony, having previously entrusted the care of his orphaned sister to a group of virgins near Alexandria, entered the desert.



2) **The Cenobitic** or community life, was started by St. Pachomius of Tabennisi circa 315-320, where men lived together under a common rule in a regularly constituted monastery. There were also communities of women following this same rule. It is this rule which was used to a great extent by St. Benedict in forming his monastic rule upon which all other Western monastic rules are based. St. Basil the Great (A.D. 329-379) was a strong advocate of the community life. Because of his two books, the *Shorter* and *Longer Rules*, his influence in Orthodox monasticism is profound, although he did not found an order. Separate Monastic Orders or Congregations as in the West are unknown in the Orthodox Church; quite simply all those who live in the Monastic life are accepted as members of the great Brotherhood of Ascetics, and the same rule is used and the same habit is worn by both men and women, forming an integral and inseparable part of the Church's body. Very close to St. Basil stood his sister St. Macrina, who already had founded a community for women in Capadocia before her brother had founded his on the banks of Iris.

3) **The Semi Eremitic Life** or middle way, is the monastic way of life of men who live in a loosely knit group of small settlements each practising asceticism according to his own will, though under the direction of an Abbot, the first of whom was Ammon of Nitria. Their focal point, is, as it is for all forms of monastic life, the Holy Eucharist, for which they assemble regularly.

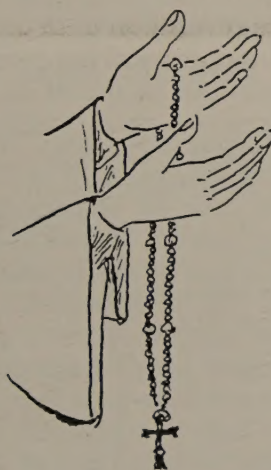
The acme of Orthodox Monasticism, where all three forms of monastic life co-exist to this day, is Mount Athos, the "Holy Mountain" with 1,000 years of uninterrupted activity. It alone gave the church twenty-six Patriarchs and one hundred forty-four Bishops. All Orthodox countries are represented there, the monks living in their own monasteries or grouped in one or another of the great Lavras, or as hermits. "There is a great richness of forms of the spiritual life to be found within the bounds of Orthodoxy, but monasticism remains the most classical... One could say broadly that Eastern monasticism was exclusively contemplative, if the distinction between the two ways, active and contemplative, had in the East the same meaning as in the West. In fact for an Eastern monk the two ways are inseparable. The one cannot be exercised without the other... Interior prayer receives the name of spiritual activity... If the monks occupy themselves... with physical labours, it is above all with an ascetic end in view."<sup>1</sup>

As we have said monasticism started in Egypt, but by degrees its leadership shifted to Palestine where it flowered under St. Euthymius the Great (died 472) and especially under his disciple St.

Sabbas (died 532) who greatly influenced the monastic rule, and then at the end of the 8th century to Constantinople when St. Theodore was abbot of the great and influential monastery of Studium which was founded there in 463. To this age belongs the monastery of St. Catherine on Mount Sinai, founded by Emperor Justinian in 560, and which is still in use, harbouring a great treasure in manuscripts and holy icons which have escaped the ravages of the iconoclastic wars. With time there developed in all Orthodox countries<sup>2</sup> a rich and distinctive monastic life, and each could boast of important spiritual centers which spread their light over all the Orthodox world. To mention only the foremost, are the Lavra of Kiev and Optina in Russia, Mount Athos and Patmos in Greece, Tismana and Neamtu in Romania, Ohrida in Serbia. There were countless monasteries, convents and hermitages in these countries in pre-communist days. Monasticism has always been seen as a form of martyrdom. It developed and blossomed forth in the 4th century after the martyrdom of the bloody persecutions of Christians had dwindled. Today under the communist system, monastic life, like all church life, is being suffocated to death. In these places there are thousands of unknown martyrs gorging prisons and concentration camps. It is calculated that in Russia alone more people died for their faith in the first 30 years of the revolution than did in the first 300 years of Christianity. There seems to have been a balance between the cessation of persecution and the growth of monasticism. If this is so, then we should be seeing in the free world a resurgence of monastic vocations, especially of the more ascetic kind. Although the accent in Orthodox monasticism has always been upon spiritual activity aiming above all to union with God in complete renunciation of this present world, it would be incorrect to imply, as some authors do, that Eastern monks cared nothing for the needs of others and had little or no influence upon the course of events. In the East as in the West it was the monks, sometimes hidden in caves, who kept the torch of civilization burning during the dark ages of barbaric incursions; and later it was in the cloister that Christian and national culture was kept alive during centuries of Tartar and Mohamedan-Turkish invasions and occupations, a trial their Western brethren did not have to experience. Many a bishop (all Orthodox bishops are monks), played leading roles in their countries state councils, for example St. Gregory Palamas (1296-1359) who was also a great mystic. There was also St. Sergius of Radonezh (?1314-1392) Russia's greatest saint, and many others up to the present day, such as



Patriarch Miron Christea who was regent in Romania for the young King (1927-30). They advised, admonished, encouraged or opposed their princes when necessary. They never played such spectacular roles as the Abbots of Cluny at one time did, nor were they worldly powerful princes. All the same the influence of the monks as a whole was felt throughout history. In the Byzantine Empire they were very strong and saved it from various heresies, fought against immoralities, none more so than St. John Chrysostom (?344-407), and St. Tikhon in the Russian Empire. Orthodox monasticism has had its ups and downs as elsewhere, but it never seems to have fallen into the excesses of luxuries as did that of the monks of Tours in the 11th century who "went about in flowing robes of many colours, and wore shoes that shone like glass".<sup>3</sup> Nevertheless in town and country monasteries abounded and did much good, feeding the hungry, housing the homeless and caring for the sick. Many of them grew very large, housing several hundred, and in Russia thousands of monks or nuns. Some had vast estates which they farmed. At certain times this tended toward too great wealth and had to be curtailed, at the same time one must not forget that this wealth enabled them to save whole regions from famine.



### Where Do Orthodox Monks and Nuns Come From

Orthodox monks and nuns were and are recruited from all walks and manners of life. The greater number were from peasant stock, but at the same time many a great name lay hidden under the humble black habit and the new Christian name. Certainly there were to be found many ignorant and uncultured monks, because the cloister was and is open to all, learned and unlearned. But if one reads the daily offices and grasps the scriptural and theologic wealth and hears the

readings from the Holy Fathers, that are the ordinary monk's daily fare, one begins to think twice about the intellectual superiority of their critics. It must not be forgotten either that it was the monks who translated them into their native tongues and are still doing so. Nuns also take part in this work. There are also writings that are particular to each nation, the beauty of which are unsurpassed in secular compositions, but which are little known outside the cloister. In monasteries were painted the world famous icons and from them came precious embroideries and priceless illuminated documents. All was written, painted and worked anonymously for the greater glory of God. Humility is the keynote of all Christian monasticism.

### The Monastic Daily Life.

The devotional pattern of the monastic day is based upon David's words: "Seven times a day do I praise Thee because of Thy righteous judgements" (Ps. 119:64) "At midnight I will rise to give thanks unto Thee because of Thy righteous judgements." (Ps. 119:62) Consequently there are seven praises (lauds) in the 24 hours as follows: 1) Midnight Office, 2) Mattins together with the First Hour, 3) The Third Hour, 4) the Sixth Hour, 5) the Ninth Hour 6) Vespers and 7) Compline. They are called praises and or lauds because they mirror the Saviour's redemptive work for mankind, as well as stages in His divine life and those of the Holy Apostles and the church. The Midnight Offices said at or after midnight and reminds us of the Resurrection which took place "early in the morning" and also of the second coming, the hour which no man knows ~Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh". (Matt. XXV:13). This is followed by Mattins which ends at dawn, reflecting the dawn of salvation. The First Hour follows immediately, praising the beginning of the new day in which we join our hymns to those of the Angels together bringing them before God. Then the business of the day begins. The Third and Sixth Hours are read before the Holy Liturgy. On the Third Hour the death of our Lord was planned, and at this hour also the Holy Spirit descended upon the Apostles. The Sixth Hour commemorates the passion and crucifixion of our Lord. If there is no Holy Liturgy, then the Typical Psalms which give us a sketch of the Liturgy are said instead. In the evening we read the Ninth Hour, the prayers of which bring into remembrance the hour which the Lord laid down His life for the redemption of the world. Without a pause we pass on to Vespers which tells of the creation of God's love for the world, of man's fall into sin, his expulsion from paradise and of the Redeemer's coming upon



earth. Before retiring Compline is sung, bringing thanks for the coming of night with its rest and reminding us of death, which must not take us unaware. This is followed by evening prayers. We can see that these praises are divided into three groups symbolizing the three Persons of the Holy Trinity and also the three heavenly choirs of Angels. They are also set according to time, three after midnight, three around noon, and three in the evening. Within the framework of these offices flows the monk's life so that it may be filled with holiness, with grace from above, and hope of eternal blessedness, at whatever task he may be employed, be he at manual or intellectual work or practising Hesychasm (in Greek, quiet—a method of interior, spiritual prayer to which monks are dedicated).

In a Monastery, monastics live under a common rule governed by an Abbot (Abbess) or superior chosen from among professed monks. He rules like a loving father over his children, being assisted by a council of professed monks, to members of which he delegates certain powers and responsibilities. Apart from its life of prayer, which remains at all times the essential preoccupation of monks, a monastery may harbour as circumstances demand, the sick, the aged, the orphaned, and the homeless, or perform any work of Christian charity. All monasteries have a guest house in which the traveller can stay for the first three nights free of charge, paying guests may also be taken. Monks have to work for their livelihood and the upkeep of the monastery, working in fields and gardens, painting and carving icons, making church vestments, translating or writing books on the spiritual life, and printing them. There is no enclosure, as in some Western orders, nevertheless monks and visitors mix only at certain times, in well defined places. The Megaloschemos keep very much apart. The rule governing all monasteries is basically founded upon the primitive rule of St. Basil the Great, itself a synthesis of the foregoing monastic life of the Desert Fathers. This rule has become an integral part of the spiritual tradition of the whole Orthodox Church; it was gradually adapted throughout the centuries, down to our day, by St. Sabbas, the Studites, the great Athonite tradition of the 14th century and Paisios Velitchikowsky at the end of the 18th century.

#### **The Elder or Starets**

We shall briefly dwell on the "elder", or in Slavonic, "starets". He is a monk who has shown outstanding spiritual discernment and wisdom, to whom others, both monks and lay people, come for guidance. He can be a priest-monk but quite often is a lay monk. He is not specifically

ordained for this work, but is guided to it by direct inspiration from the Holy Spirit, which comes to him after many years of prayer and meditation. The starets must not be confused with the hermit monk who lives in a cave in some wilderness far removed from the monastery. The hermit allows himself no cooked food and is rarely visible to the eyes of men. Monks who with the permission leave the monastery to become hermits do so for life, except for Sundays and Great Feasts when they come to partake of the Holy Sacraments. Monks are often accused of egotism because they concentrate upon the salvation of their own souls. This is putting the accent in the wrong place; the monk seeks the ways of perfection following Christ to the utmost of his powers. To him to be united to Christ is as important as to be saved by Him, the one being impossible without the other. The monk's ideal is entirely to forget himself and truly worship God and love Him with all his heart, and all his soul and all his mind and his neighbor as himself (Matt. 22:37). To him Jesus is the Redeemer the Deliverer; the One who makes him whole again, putting him upon the path man was created to walk upon, leading him beyond what Adam was before the fall, making him strive towards what the Father so startlingly called ~"Deification" remembering that "God became man, that man might become God."

#### **The Service of the Orthodox Monk to the Outside World**

But where does this "angelic life", as monasticism is also called —because it aspires to imitate the angels who are always praising and magnifying God—touch the outside world, the earth, earthy? On very many facets. A monastery is primarily a centre of prayer and prayer is something the world has always stood in need of, never more so than today when so many people working at so many diverse tasks have little time for prayer. The monk prays not only for himself but for everybody living and dead. To put it in a nutshell, he is a specialist in prayer just as a soldier is a specialist in war. "Human nature" says V. Lossky, "must undergo a change; it must be more and more transfigured by grace in the way of sanctification, which is not only spiritual but also bodily—and hence cosmic. The spiritual work of a monk living in a community or a hermit withdrawn from the world retains all its worth for the entire universe even though it remains hidden from the sight of all."<sup>4</sup> The man of the world often looks upon the man of the cloister with misgiving, somehow feeling him to be a living reproach to worldliness, an unnatural man, almost inhuman.



But this is far from true. Because the monk aims at selflessness he is ever ready to hear and understand his neighbour's joys and sorrows, what ever they may be. His advice is free of personal desire and unburdened by prejudice. Strongly conscious of his own human frailty he does not set himself up as a judge over his fellow man, but seeks to be a brother in the true sense of the word and to forgive 70 times 7. But also he does not compromise with sin, he serves the One Lord alone, and thus is utterly dependable. The monastery gate is widely open to all men's needs ready with comfort and sustenance both spiritual and physical for anyone who may knock at its door, saint or sinner. The monk sees in every man the Image of Him who said: "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. XXV:40). The monk is simply a man who has laid all aside, completely and for good, to follow Christ wherever He may lead. "... monasticism began to exist when mankind began to exist and it will disappear with the disappearance of mankind. For monasticism is not an institution, not an organisation, not a historical phenomenon, but it is something elemental, the same sort of elemental thing that love or art or religion is. "There is not and has never been a movement that has set before itself such a high ideal as Christianity—the complete transfiguration of mankind—in all the domains of life. And therefore there are no movements that need monasticism so badly as the Christian Church. Nowhere is there such a complete and deep development of monasticism and idealism as in the Church. Monasticism is at the basis of the Universal Church."<sup>5</sup>

*Monastery of the Veil  
Bussy-en-Othe—FRANCE*

1. V. Lossky--The Mystical Theology of the Eastern Church. James Clark & Co., Ltd. London 1957., p. 17,18.
2. Eastern Europe can be considered as solidly Orthodox as the West was Roman Catholic in the Middle Ages.
3. Hannah, Ian C. Christian Monasticism, MacMillan 1925 p. 126.
4. Ibid. p. 18.
5. "Monasticism and the Contemporary World." Levine, 1963, USSR.

## Blessed John Maximovitch Patron of Western Orthodoxy

July 2, 1994 saw the Glorification of St John Maximovitch, Archbishop of Shang-Hai and San Francisco. Blessed John was born in most humble circumstances in Russia. He was part of the expatriate Russian Hierarchy which escaped Soviet Rule. As a bishop in the Russian Orthodox Church Outside of Russia he oversaw flocks in China, Australia, France, and the United States.

He is a patron of Western Orthodoxy who revived the use of ancient Western Liturgical forms in Europe. He wrote lives of Western pre-Schism Saints and added their Names to the Sanctoral Kalendar. Many considered him a Fool for Christ in that he saw the Spirit of God in all actions and sometimes exceeded the bounds of mere convention.

The Name of St. John is added to the Kalendar on July 2, the anniversary of his Repose in 1966. The Cathedral Church of the Mother of God, Joy of all who Sorrow, was packed with fifteen Bishops, over one hundred Priests, and thirty Deacons from around the world. The incorrupt relics of St. John Maximovitch were elevated and displayed for veneration by thousands of worshippers who filed past to pay their respects and receive a blessing from this contemporary American Saint. The Cathedral pulsed as the Faithful sang: "We magnify thee! O holy Father John, and we honor thy holy memory. For thou dost pray unto God for us!" With these words the glorification had taken place.

To learn more of the remarkable activities of St. John Maximovitch please read *Blessed John the Wonder Worker* from St. Herman Press. This book is available in St. Mark's Bookstore.

---

Thanks to all who refinanced St. Mark's building  
debt with the 15 yr / 7% Bonds.

Due to popular demand, the Vestry have approved a short-maturity Bond (in multiples of \$100) of only 5 years at 5% interest. Sale of the 5 Year, 5% Bonds will begin JULY 24 and be dated AUGUST 1, 1994 to mature on August 1, 1999. All the monies from these Bonds will be used to retire the remaining 10 percent financing from the 1989 St. Mark Bond Issue. Because of your response, St. Mark's will soon spend less of its resources on mortgage costs and more on our Mission as an Orthodox Christian Church. For information about these new Bonds, write to: Max Greenlee, St. Mark's Parish, 1405 South Vine Street, Denver, Colorado 80210.



# August 1994

SUN

MON

TUE

WED

THU

FRI

SAT

	1 St. Seraphim of Sarov, Confessor	2 St. Stephen I, Bishop Martyr	3 St. Nichodemus, Martyr 12:10 PM Holy Eucharist	4 <i>feria</i> 8:30 AM Holy Eucharist	5 <i>friday abstinence</i> St. oswald, King & Martyr 8:30 AM Holy Eucharist	6 <b>The Transfiguration of Christ</b> 8:30 AM Holy Eucharist <i>6:30 PM Evensong</i>
7 Trinity VI 8:00 AM Holy Communion & Sermon 9:10 AM Evangelist Class 10:00 AM Divine Liturgy 4:00 PM Evensong	8 Ss Cyriacus, Largus & Companions	9 <i>feria</i>	10 St. Lawrence, deacon martyr 12:10 PM Holy Eucharist	11 Ss Tiburitus & Susanna 8:30 AM Holy Eucharist	12 <i>feria</i> <i>friday abstinence</i> 8:30 AM Holy Eucharist	13 Ss Hippolytus & Cassian, Martyrs 8:30 AM Holy Eucharist <i>6:30 PM Evensong</i>
14 Trinity VII (Dormition BVM) 8:00 AM Holy Communion & Sermon 9:10 AM Evangelist Class 10:00 AM Divine Liturgy 11:30 AM Parish Picnic <u>Washington Park</u> 4:00 PM Evensong	15 <i>Dormition of the Blessed V. Mary</i> 12:10 PM Holy Eucharist	16 St. Joachim, Father of the BVM <u>Western Rite Conference</u> 8:00 AM Sung Mass at St. Mark's 7:30 PM Solemn Evensong	17 <i>feria</i> <u>Western Rite Conference</u> 12:10 PM Holy Eucharist 7:00 PM Solemn Mass at St. Augustine's	18 St. Helena <u>Western Rite Conference</u> 7:10 AM Matins/Mass at St. Thomas 7:00 PM CS <u>Lewis</u>	19 <i>feria</i> <i>friday abstinence</i> 8:30 AM Holy Eucharist	20 <i>feria</i> 8:30 AM Holy Eucharist <i>6:30 PM Evensong</i>
21 Trinity VIII 8:00 AM Holy Communion & Sermon 9:10 AM Evangelist Class 10:00 AM Divine Liturgy 4:00 PM Evensong	22 <i>feria</i>	23 St. Eugene (Owen) Bishop Abbot 8:30 AM Orthodox Clergy Day w Bishop Isaiah	24 St. Bartholomew the Apostle 12:10 PM Holy Eucharist 7:00 PM GK Chesterton	25 St. Hilda, Abss 8:30 AM Holy Eucharist	26 <i>friday abstinence</i> St. Zephyrinus, BM 8:30 AM Holy Eucharist	27 <i>feria</i> 8:30 AM Holy Eucharist <i>6:30 PM Evensong</i>
28 Trinity IX 8:00 AM Holy Communion & Sermon 9:10 AM Evangelist Class 10:00 AM Divine Liturgy 4:00 PM Evensong	29 <i>Behreading of St. John Baptist</i>	30 Ss Felix & Adauctus, Mm	31 St. Aidan of Lindisfarne, B C 12:10 PM Holy Eucharist			

St. Mark's celebrates the 200 th year of Orthodoxy in America & the 90 th year since Archbishop Tikhon's Visit to this Parish & the 119th year since its founding.



*The Antiochian Orthodox Christian Archdiocese offers :*

# *The Western Rite Conference, Denver 1994*

*Reserve three days : August 16 - 18 for  
1994 St. George Institute of Studies Conference*

*(Please plan to arrive the afternoon of August 15. You may depart August 18 PM or the 19th.)*

***Participating Hierarch :*** His Grace,  
BASIL, auxiliary Bishop of the Archdiocese.

***Convener :*** The Very Reverend Paul  
Schneirla, Vicar General of the Western  
Rite Vicariate.

***Conference Director :*** The Reverend  
Edward Hughes, Warden of the St. George  
Institute of Studies.

*The focus of the Sessions will be on the  
Liturgical and Theological distinctiveness of  
Western Orthodoxy. Father Hughes will be  
the featured speaker at all sessions. Daily  
Matins, Vespers, and Divine Liturgy will  
be served by participating Clergy.*

***Cost :*** Just \$ 165 includes registration fee,  
meals, lodging (single occupancy) and  
materials. ( \$ 185 after July 25, 1994 ).

***Registration Deadline :*** August 15,  
1994. Conference size is limited. Send your  
Registration by July 25, 1994 and save  
\$20.

*The Conference will be held at the St.  
Thomas Aquinas Seminary in Denver,  
Colorado. Spacious grounds and buildings  
provide a comfortable setting. The  
Seminary Library is an excellent resource  
with a helpful staff. Meals are served in the  
Refectory. Worship services will be  
scheduled in the Seminary Chapel, and at  
St. Mark's and St. Augustine's Churches.  
Clergy and Laity, Orthodox, and not yet  
Orthodox, who have an interest in canonical  
Western Orthodoxy are welcome to register.  
Encourage your friends to participate with  
you.*

---

## *Registration Form*

*Yes ! Please enroll me in the 1994 Western Rite Conference, St. George Institute*

†

Name	Address	City	State	Zip
<hr/>				
Your telephone	Parish	Priest		

*Please enclose \$ 35 registration check made out to "St. Mark's Parish"*

*Mail check and form by July 25, 1994 to:*

Fr. John Connely, St. Mark's Parish  
1405 South Vine Street  
Denver, Colorado 80210

*Early Registration saves you \$ 20. \$165 by July 25, 1994. \$185 until August 15, 1994.  
The above amounts include the \$35 registration.*



# PROPOSED SCHEDULE FOR THE WESTERN RITE CONFERENCE : AUGUST 15 - 18

Monday, 15 August : check in, pay balance of Conference fees, room assignments from 3:00 PM on at the St. Thomas Aquinas Seminary at the Main Entrance in the Tower at 1300 South Steele Street.

Supper on your own at any number of local restaurants. Vespers at 9:00 PM in the Seminary Chapel.

Tuesday, 16 August : 7:30 AM Meet at the Tower for Rides to St. Mark's.

Matins 7:40 AM, Mass 8:00 AM at St. Mark's The V. Revd. Michael Trigg, Celebrant;

9:15 - 9:45 Breakfast in the Refectory at St. Thomas.

10:00 AM: in Bonfils Hall, east of the Refectory, Welcome, Fr. Paul Schneirla, First Lecture. Fr. Edward Hughes.

11:45 AM : Noon Day Prayers. Fr. Patrick McCauley

12:00 - 1:00 PM : Lunch in the Refectory

1:30 PM : Second Lecture in Bonfils Hall. Fr. Hughes.

2:30 PM : Break

2:45 PM : The present situation of the WR here and abroad

3:30 PM : Free time until Supper

(4:30 PM - 5:30 PM : Bishop Basil & Fr. Paul with WR Clergy)

6:00 PM - 6:30 PM : Supper served in the Refectory

7:00 PM : Depart for St. Mark's

7:30 PM : Solemn Vespers of a Bishop Confessor commemorating St. Tikhon Belavin, Patriarch Confessor,

8:30 PM - 9:00 PM : Refreshments on the lawn (or Parish Hall, depending on weather) at St. Mark's.

Wednesday, 17 August : Breakfast in the Refectory 7:30

8:30 AM : Matins in the Seminary Chapel

9:00 AM : Remarks and instructions from Fr. Paul

9:15 AM : Third Lecture in Bonfils Hall, Fr. Edward Hughes

10:15 AM: Break

10:30 AM: Fourth Lecture in Bonfils Hall, Fr. Hughes

11:30 AM: Noon Day Prayers, Fr. Lester Bundy

12:00 Noon - 1:15 PM: Lunch in the Refectory

(( 12:10 PM Low Mass at St. Mark's, Fr. John Connely, Celebrant )) If you wish to attend this Liturgy meet at the Tower at 11:55 AM. We will return to the Refectory for lunch at 12:50 PM. Some may wish to make their Communion at this Liturgy so as to attend the evening High Mass without fasting as would be the necessary preparation as a Communicant.

1:30 PM : Fifth Lecture in Bonfils Hall, Fr. Edward Hughes

3:00 PM : Free time

(3:00 PM : Fr. Paul meets with WR Clergy)

5:30 PM : Vespers in the Seminary Chapel

6:00 PM - 6:30 PM Supper in the Refectory

6:40 PM : Meet for rides to St. Augustine's Church

7:00 PM : Solemn High Mass at St. Augustine's

Thursday, 18 August 1994

7:10 AM : Matins in the Seminary Chapel

7:30 AM : Sung Mass in the Seminary Chapel, Fr. Antony

8:30 AM : Breakfast in the Refectory

9:30 AM : Remarks and instructions from Fr. Paul

10:00 AM: Sixth Lecture in Bonfils Hall, Fr. Edward Hughes

11:45 AM: Noon Day Prayers

12:00 Noon - 1:00 PM Lunch in the Refectory

6:00 PM : Supper in the Refectory (if you will be at supper this evening please let Fr. John Connely know by 9:30 AM today so that he can report the proper numbers to Joseph in the Seminary kitchen. The Sisters do not like to waste food.)

All Parish picnic planned for Sunday, August 14 at Washington Park to begin about 12 NOON. Thanks to Sue Tripp we have tables reserved at the NE corner of the Park near the Fire Station. Please dress comfortably for Church and the picnic.

The Vestry will provide burgers & hotdogs & Sodas. Please bring a salad, chips, or a dessert. Deacon Vladimir will advise the Soccer team. Fr. John will give spiritual advice. There is no charge. Invite friends.

A lovely Evensong Service with His Grace, Bishop Basil Preaching, and the St. Mark's Choir, and an host of worthy guests, is planned for Tuesday, August 16, 1994 at 7:30 PM. A new icon of St. Tikhon will be dedicated. Refreshments will be provided afterward by the ChurchWomen. All are welcome!

*Please remember the poor by bringing food and clothes for the Outreach Centre directed by Mother Elizabeth at the Old St Mary of the Dormition Greek Orthodox Church. The basket in the Nave at St. Mark's is for this collection!*

*The Lion* is published by St. Mark's Parish, The Revd. John Charles Connely, MA, Rector and Dean of the Central States Deanery, Western Rite Vicariate. SUBSCRIPTIONS ARE \$ 10.00 FOR TEN ISSUES.

**The Lion**  
St. Mark's Parish  
1405 South Vine Street  
Denver, Colorado 80210-2336

Forwarding & Address Correction  
Requested



PATRIARCH ATHENAGORAS' INST LIBRARY  
2400 RIDGE ROAD  
BERKELEY CA 94709  
7/95